Seasonable Advice

TO

PROTESTANTS:

SHEWING

The Neceſſity of Maintaining

THE

Eſtabliſhed Religion;

In Oppoſition to

POPERY.

By Dr. *Fell*, late Lord Biſhop of *OXFORD.*

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XUM

A Seaſonable

DISCOURSE

SHEWING

The NECESSITY of *Maintaining*

THE

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In Oppoſition to

POPERY.

IT is not to be doubted, but that the Papiſts (againſt whom the Penal Laws were moſt ſharp) are and will be watchful to improve to their utmoſt advantage, His Majeſties Declaration of Indulgence; wherein he grants Liberty to all ſorts of Diſſenters from the Church of *England*, to exerciſe their Religions, and ſuſpends the Execution of the Penal Laws in force againſt them. They will now ſo much the more induſtriouſly ſet themſelves to ſeduce Proteſtants, ſince they may ſecurely own and defend their Perſwaſions, and even their Prieſts openly act in all parts their Function, which was before no leſs than Capital in any of His Majeſties Subjects. If the induſtry we expect from them meet not with a proportionable I.

zeal in all true Proteſtants, it will not be hard to conjecture what the Succeſs will be, when the Attaque is vigorous and induſtrious, and the Defence faint and negligent. And therefore I think it cannot be unſeaſonable to offer a few Motives to the ſtirring up the zeal, and awakening the prudence of all ſuch Proteſtants as fear God, and love the King, the Church, or themſelves; as well as to arm them with ſome Arguments for their own confirmation in the grounds of Proteſtancy, in oppoſition to Popery.

II. The firſt Conſideration ſhall be that of Duty to Almighty God, who has made us Members of a Chriſtian Church, in which we may aſſuredly find Salvation if we continue in it, and live according to its Rules and Precepts. This Chriſtian Church, our holy Mother, has no other *Rule* of Faith and Practice than the Holy (*a*) Scripture, of which, when leſs was written than we have now in our hands, S. *Paul* (*b*) ſaid then, they *were able to make men wiſe unto Salvation through faith in Chriſt Jeſus.* It receives for Canonical Scripture neither leſs nor more than thoſe Books (*c*) *of whoſe authority there was never any doubt in the Church*, yielding herein as much to Univerſal Tradition as any Church in the world: much more than the Roman does, who obtrudes her particular Dictates and moſt notorious Innovations for the Fundamentals of the Catholic Faith. It profeſſes the ſame *Faith* and no more than what all Chriſtians have made the Badge and Symbol of their Profeſſion, namely, that which is briefly compris'd in the (*d*) Apoſtles Creed, explain'd in thoſe others

a *Art.* 6.

b 2 *Tim.* 3. 15.

c *Artic.* 13.

Couſins *Symb. Diſc.*

d *Art.* 8.

thers which are called the Nicene and Athanasian, and proved by the Holy Scriptures taken in that sense which is evident in the Text to any indifferent judgment, and approved by the consent of the (e) Universal Church, the Decrees of the first General Councils and Writings of the Fathers.

e Jewel's *Apol.*

We are Members of a Church where are used the same (*f*) *Sacraments* which Christ expressly left in his Church, and no other. We *worship* the only (*g*) God, as we are taught to believe in him, and no other. Our *Administration* of this Worship and of these Sacraments is in (*h*) Language understood by all those that are concerned in them, being performed with such (*i*) Rites as are agreeable to the Word of God, being for Decency and Order; and we use them not as necessary in themselves, but in obedience to that Authority which God has given to every particular Church over its own Members. (*k*) Our *Discipline* likewise is according to the Scripture Rule, and Primitive Patterns, as far as the looseness of this Age will bear; and if this has weakned the Discipline of our Church, we believe it has the same effect even in those of the Roman Communion, and had no less in the Church of *Corinth* in the Apostles times.

f *Art.* 25. *Catechism in the Lit.*
g *Art.* 1.
h 1 *Cor.* 14. 6, 7, 8.
i 1 *Cor.* 14. 40. *Preface of Cerem. to the Litur.*
k *Art.* 33. *Commin. in the Litur.*

And for the (*l*) Persons who are employed in the *Ministry* of Gods Worship and Sacraments, and in the feeding and governing of the Flock of Christ, they are lawfully called to their Office and Ministry, and are consecrated and ordained according to the Scriptures, and Canons of the Uni-

l *Book of Ordin. Art.* 36. Mason *de Min. Ang.* Bramhal.

Univerſal Church: and we ſhew the *Succeſſion* of our Biſhops to the Apoſtles of Chriſt, as fully as it can be ſhewn in any other Church at this day.

Laſtly, We are members of a Church, which above all other Conſtitutions in the Chriſtian World enforces the great duties of (*m*) obedience and ſubmiſſion to the *Magiſtrate*, and teaches to be ſubject not only *for Wrath*, *but Conſcience ſake*.

m *Art.* 37. *King* Charles *Letter to the Prince.*

In all theſe reſpects our Church holds a *Communion* with all true Churches of Chriſt that are or have been in the World, and is together with them a true Member of that holy Catholic Apoſtolic Church which was from the beginning, and will be to the end.

As we paſs not ſevere cenſures on other Churches, though exceedingly erroneous, and are for that charity unworthily repaid by the moſt criminal, that of *Rome*: So are we excommunicated by none that we know of, but Her; The Pope herein dealing with us as he does with all other Chriſtians in the (*n*) World, namely, with moſt of the European Churches, and in other parts, except thoſe few whom he has gained of late by his Miſſionaries.

n *Bulla Cœnæ.*

The common Cauſe for which we ſuffer is nothing elſe but the defence of *the* (*o*) *Faith which was once delivered to the Saints*, and of that *Liberty wherewith Chriſt has made us free*; againſt thoſe additional Articles which he would intrude into the one, and that Anti-chriſtian Yoke which he would impoſe on the other.

o *Jude* 3. *Gal.* 5. 1.

The difference between our caſe and that of our fellow

fellow Christians who suffer with us is only this; that they are shut out from Heaven as far as the Popes Censures can do it, for they know not what; many of them, even Millions in the remoter parts, having never so much as heard of him, or his pretensions; whereas we konw them too well by woful Experience.

It is not so much more than an hundred years since that our Ancestors were under his Tyranny: which as their Fathers had insensibly drawn upon themselves, by their deference to the See of *Rome*, from whence the *Saxons* had partly (*p*) their Conversion; so they having endured it as long as they were able, after many fruitless endeavours to make it tolerable, at last with one (*q*) consent threw the Yoke off their necks.

Our Church being thus freed from the Usurpations of *Rome* by them who were deeply (*r*) immersed in the errors and corruptions of it; the best use they could make of their liberty was this, to restore the primitive purity of the Christian Faith and Worship, which ignorance and interest had fatally depraved. Indeed, 'twas morally impossible that they should pass untained through so many Ages of darkness; when the Popes given up to profligate (*s*) vice seem'd to drive on no other design but for Wealth and Dominion; when scarce any in their Communion understood the Originals of Scripture; when those that governed were so jealous of it, that they would not suffer any (*t*) Translation, but the Latine, which was overgrown the mean while (as they now confess) with many thousands of Corruptions.

p Ethelbert and some others of the South of England.

q An. 23. of Hen. 8. by the advice of the Parliament and Convocation

r Heb. Hist. of Hen. 8. Speed, Baker, &c.

s Guicciard. l. 15. Luitprand. l. 1. c. 13. Baron. ad An. 908. Concil. Const. Sess 11. Geneb. ad an 907.

t Sixt. V. & Clem. 8 in the Prefaces of their Bibles.

III. Ha-

III. Having conſidered the Obligation we have to the Religion we profeſs, it may be ſeaſonable next to reflect on the Religion to which we are invited.

We are invited to one that recals us to the Idolatrous practice of the heathen World, to (u) pray unto our fellow Creatures canonized, to Saints and Heroes, to worſhip Images, and fall down to the ſtock of a tree. Nay to the worſhiping of the conſecrated hoſt, which by the confeſſion of (x) *Caſſor*, the Jeſuite, and Some others, is a more ſtupid Idolatry than the worſt of the Heathens were ever guilty of, in caſe Tranſubſtantiation cannot be made out. Now that Tranſubſtantiation is not real, we have all the evidence that we are capable of, the teſtimony of our reaſon and our ſenſes. The abſurd and monſtrous conſequences of that Doctrine will fill Volumes, a great part of which are with great truth and juſtice drawn together by Dr. *Brevint* in his late Tract entituled, *The Depth and Miſtery of the Roman Maſs*.

We are invited to a Religion that takes from us half the Sacrament of the Euchariſt, (y) *notwithſtanding* the Inſtitution of Chriſt in expreſs words, and *notwithſtanding* the practice of the Primitive Church to the contrary.

We are invited to a Church that revives the Heathen Perſecution of taking away our (z) Bibles, and would involve every Lay-man in the guilt of being a * *Traditor*, the next ſtep in the account of the Primitive Church to Apoſtacy from the Chriſtian Faith. We are invited to a Church that as it takes away the Scriptures and half the Com-

u *Concil. Trident. Seſs.* 25. Bell. *de Imag. l.* 2.

x Coſter, *Enchirid. Controverſ. c.* 8. *de Euch. p.* 308. *Concil. Trident. Seſs.* 13. Bell. *de Euch.*

y *Concil. Conſtance, Seſs.* 13, *Trid. Seſs.* 21. Bell. *de Euch. l.* 4.

z *Index lib. probib. reg.* 4. Bell. *de verbo dei. l.* 2.

* Optat Mileſitan. *l.* 1. *Cont. Parmen.*

Communion, robs us likewiſe of the benefit of the Publick Prayers, putting the Offices in an unknown † Tongue; inſomuch that when about thirteen years ago ſome of the Prelates of the Church of *France* had taken care to tranſlate the Liturgy and Scripture into the vulgar Tongue, Pope (a) *Alexander* the ſeventh damns the Attempt, and under pain of Excommunication commands all perſons to bring in their Books to be publickly burnt. We are tempted to a religion, which contrary to the command of *trying all things, and holding faſt that which is good*, and paying to God *a reaſonable ſervice*, enjoyns an (*b*) implicite Faith and blind Obedience: to a Religion that inſtead of the guidance of the Word of God, ſets up an (*c*) infallible Judge and Arbitrator of all Doctrines, the Pope of *Rome*: Which inſtead of the *faith once delivered to the Saints* adds (*d*) new Articles of Faith, which inſtead of that one propitiation made by Chriſt, and the condition thereof Faith and Repentance, ſets remiſſion of ſins upon quite other terms, and propoſes that gift of God to be bought with Money in the vile Market of (*e*) Indulgences; for inſtance, (*f*) Sacriledge is valued at ſeven groſſes, Inceſt at five, Simony ſeven, Perjury ſix, Murder five, and ſo on in the Tax of the Apoſtolic Chancery.

† *Miſſal. Rom. approbat. ex decret. Conc. Trid. & Bulla Pii V.* Cherubini *bullar. Tom. 2. p. 311*

a *Extrait du procez verbal des aſſembl. gener. du clerge du Franc. tenue a* Paris, *es An.* 1660. *&* 1661.

b Bell. *de Rom. Pont. l. 4.*

c Bellar. *de Eccleſ. l. 3.*

d *Jude* 3.

e Bellar. *de Indulg. l. 1.*

f *Taxa cancel. Apoſt.*

We are invited to a Church where we muſt be Schiſmatics that we may be Catholics, and adhere to the (*g*) Roman in oppoſition to all other; that is to the Catholic Church.

g Bellar. *de Eccleſ. l. 3.*

'Twere endleſs by retail to reckon up the Errors and the Guilts to which we are invited;

the fond ridiculous Rites, the ſuperſtitious, burthenſom and heatheniſh Ceremonies, the Exorciſms and Conjurations, the Blaſphemies and forged Miracles, Cheats and pious Frauds, the Lies and Stories ſtupid and impoſſible as thoſe of *Amadis de Gaul*, the *Knight of the Sun*, or the *Seven Champions*, witneſs *the Golden Legend*, the *Lives of the Saints*, of S. *Francis*, *Bruno*, S. *Dominick* and infinite others, or if we have a mind to a Romance of our own, the long Tale of a Tub which (*h*) Father *Serenus Creſſy* has lately put out borrowed from Father *Alford*; the improbable, that is the greater Miracles, as he tells us, being omitted becauſe of the unbelief of the Heretics; and yet enow are left to weary the credulity of the moſt ſanguine Catholic: Wherein alſo, as he tells us, we may ſee the Faith of our Foreſathers, and truly we have great reaſon to thank him for the proſpect, which (as he repreſents it) gives us ſtrong inducements in ſo unequal a competition, to retein our own.

h *Church Hiſt. of* Britany.

Notwithſtanding all that has been ſaid, there are a ſort of pacific Writers, who repreſent the Doctrines of the Church of *Rome* under a fairer light, and would have us believe they have a better meaning than is uſually ſuggeſted. And God forbid that we ſhould take things by the worſt handle, or make that breach wider, whoſe cloſure we ſhould endeavour to make up with a zeal equal to that of the gallant (*i*) *Roman*, who threw himſelf on behalf of his Country into the gaping Gulf. Indeed no price can be too great for Peace, but only Truth; the which we may not

i *Curtius.*

not part with for all the tempting charms of Charity and Love: and God knows; in the preſent caſe 'tis evident, that the excuſes which are fram'd in the Romaniſts behalf are ſhort and frivolous; nor beſides can any man be eſteem'd a Roman Catholic by admitting the Doctrines of that Church in his own private or ſome more probable Doctors, but in the public ſenſe. And had theſe undertakers in the Catholic Cauſe power to diſpenſe therein according to that Candor which many of them make ſhew of, we might attend to what is ſaid; but we are well aſſur'd, that all theſe fair words can ſignifie nothing, but are merely a bait and ſnare laid to draw in the eaſie Proſelyte: for when he's reconcil'd and brought into the boſom of the Church, theſe painted ſhews are preſently waſht off; and all conceſſions immediately retracted; the Convert muſt then learn the Colliers Creed, believe as the Church believes, and St. *Peter's* Key which threw the gate open to admit into the Church, will ſhut the Priſoner in: and the Child which had a piece of money given him to keep him quiet, ſhall ſoon after have it call'd for back again, and be aw'd with the rod, if he repine or murmur. So that 'twill be a frivolous Project to talk of a Reconcilement with the Church of *Rome*, till ſhe firſt conform herſelf to Truth; and a Conviction, and much more a Reformation muſt here be impoſſible, where the groſſeſt Errors are joyn'd with an Aſſurance of being free from any; nay, a Perſuaſion of being infallible.

IV. The Motive which deſerves the next place is the *Safety of the King's Perſon*, and the Prerogative of the Crown, which hath no higher or more neceſſary appendent than his Supremacy in his Dominions in all Cauſes Eccleſiaſtical and Secular, according to the powers inveſted in the (k) *Jewiſh* King under the Law, and exerciſed by the firſt (*l*) Chriſtian Emperours.

k *David, Hezek.* & c.
l *Conſt. Theod. Jniſta* &c.

'Tis obviouſly knowu how deſtructive both to itſelf and the Community is the Partnerſhip of Regal Power; but this muſt be infinitely miſchievous when ſhared by a Foreigner; whoſe intereſts are neceſſarily contrary to thoſe of our Prince and Nation, as the Popes certainly are. But this miſchief ſtays not within the aforeſaid bounds; for the Pope is not content with a bare Co-ordination, but demands the Preference for his ſpiritual Sword, and claims a power to depoſe Kings and diſpoſe of Kingdoms.

m *Bell. de Rom. pont. l.* 5. *Suar. Aud. Eud. Johan reſp. ad Caſaub. p.* 12. *Suar. defenſ. fid. cath. l.* 3. *Turrecrem. ſum. ecc. l. c.* 12. *Thom. Aquin.* 2. 2 *quæſt.* 12. *Art.* 2. *Ledeſ. Theol. mor. tract.* 7. *Malder. com. in D. Thom.* 2. 2. *quæſt.* 1.

This we learn at large from (m) *Bellarmin*, *Suarez*, *Turrecremata*, Card. *Perron*, *Thom. Aquin*, *Ledeſma*, *Malderius*, to paſs by innumerable others, all whoſe Works were publiſht by Authority, and ſo own'd as conſonant to the Doctrines of the Church, to which may be added the Pope's definition, who makes it authentic Law in theſe words *We ſay and define and pronounce that it is abſolutely neceſſary to Salvation for every human Creature to be ſubject to the Biſhop of Rome*, and this Law of Pope (n) *Boniface* the Eighth's making, he effectually commented on himſelf, of whom (o) *Platina* ſays, That *he made it his buſines to gave and take away Kingdoms, to expel men and reſtore*

n *Extravag de majoritate & obedientia c.* 1. *unam ſanctam.*
o *Platin. in vit. Innoc.* 3.

restore them at his pleasure. All which, that it might want no Sanction or Authority to render it the Doctrine of the Church, is justified in the third and fourth (*p*) *Lateran Council*, the Council of *Lions*, the Council of *Constance*, all which call themselves General, and therefore speak the Doctrine of the Church.

p *Concil. later. can. 27. tom. concil. 27. p. 461. Concil. lat. 4. Can. 3. Tom. 28. p. 161. Concil. Ludg. 1. Sess. 3. Tom 28. p. 424. Concil. Const Sess. 17. tom. 29. p. 158. and 469.*

What has been done in this kind since the days of *Gregory* the Seventh throughout *Europe* would fill a large Volume, in the bare Narration, whoever has a mind to see those black Annals need not consult Protestant Writers, but read *Baronius* or *Platina*, and there he will satisfie himself. Behold at large the last and greater Triumphs of the Capitol: Crowns and Scepters and the necks of Emperors and Kings trampled upon in great Self-denial by *Christ*'s humble Vicar, their Realms and Countries taken from them and involv'd in blood by the Leiutenant of the Prince of Peace: Subjects discharg'd from their Allegiance in the right of him, who himself disown'd the being a divider and a Judge, and in a word, the whole world made his Kingdom, who pretends his interest deriv'd from our Lord *Jesus*, who disclaim'd the having a kingdom of this World. So that it was not said amiss by *Passavantius*, That *the Devil made tender of all the Kingdoms of the World and the glory of them to our Lord Christ, but he refused them; afterwards he made the same offer to his Vicar the Pope, and he presently accepted it, with the Condition annext of falling down and worshipping.* The *English* Reader who desires to be satisfied in matter of Fact may

may pleaſe to conſult the (q) Hiſtory of *Popiſh Treaſons and uſurpations* not long ſince written by Mr. *Foulis*, to paſs by others who have alſo dealt in that Subject.

q *Hiſtory of Popiſh Treaſons and Uſurpations.*

At preſent I ſhall only add that although our neighbouring Princes have difficulty enough given them by this Univerſal Monarch, who like his Predeceſſors in Heathen *Rome*, makes it a piece of his Prerogative to have Kings his Vaſſals, yet they often help themſelves by ſome Advantages which our Sovereign is not allowed. The moſt Chriſtian King has his Capitularies, Pragmatic Sanctions, Concordats, and the Privileges of the *Gallican* Church to plead upon occaſion. And his Catholic Majeſty as the eldeſt Son of the Church has ſeveral Rights of Primogeniture, eſpecially in the Kingdom of *Sicily*. But the Crown of *England* is not to be treated with ſuch reſpect: it alas ever ſince the days of *Henry* the Second or at leaſt King *John* is held in fee of the Pope, and we are in hazard to be called unto account for the Arrear of 1000 Markes *per Annum* payable ever ſince that time: And Cardinal (r) *Allen* has given it for good Canon Law, That *without the approbation of the See Apoſtolic none can be lawful King or Queen of* England *by reaſon of the antient Accord made between* Alexander *the third in the year* 1171. *and* Henry *the Second then King, when he was abſolv'd for the death of S.* Thomas *of Canterbury: That no man might lawfully take that Crown, nor be accounted as King, till he were confirmed by the Soveraign Paſtor of our ſouls which for the time ſhould be; This accord being afterwards renewed about the year* 1210 *by King* John, *who*

r *Admoniſh to the Nobility.*

who *confirmed the ſame by oath to* Pandulphus *the Popes Legate at the ſpecial requeſt and procurement of the Lords and Commons as a thing moſt neceſſary for the preſervation of the Realm from the unjuſt uſurpation of Tyrants, and avoiding other inconveniences which they had proved*, &c. But if this be but the ſingle Opinion of a probable Doctor, we may have the ſame aſſerted by an infallible one, Pope (ſ) *Innocent* the Fourth, who before his Colledge of Cardinals, and therefore in likelihood *e Cathedra*, declares, that *the King of* England *was his Vaſſal, nay, to ſpeak truth, his Slave.* From hence it is that the ſucceeding Popes have been ſo free on all occaſions of turning out of doors theſe their Tenants upon every Diſpleaſure and little pet. Not to mention the old Miſ-adventures of *Richard* the Second, King *John*, &c. Hence it was that (t) *Paul* the Third ſent againſt King *Henry* the Eighth, in the year 1538. his *terrible thundring Bull*, as the Author of the Hiſtory of the Council of *Trent* calls it, ſuch *as never was uſed by his Predeceſſors nor imitated by his Succeſſors; in the Puniſhments to the King were deprivation of his Kingdom, and to his adherents of whatſoever they poſſeſt, commanding his Subjects to deny him Obedience, and Strangers to have any Commerce in that Kingdom, and all to take Arms againſt, and to perſecute both himſelf and his followers, granting them their Eſtates and Goods for their prey, and their Perſons for their Slaves.* Upon like terms (u) *Paul* the Fourth would not acknowledge Queen

ſ Mat. Paris, *An.* 1253.

t Cherubini *bullar. Tom.* 1. *p.* 704. *Hiſt Conc. Trent. l.* 1. *An.* 1538.

u *Hiſt. Concil. Trent. an.* 1558.

Queen *Elizabeth*, *becauſe the Kingdom was a Fee of the Papacy, and it was audaciouſly done of her to aſſume it without his leave*: And therefore (x) *Pius* the Fifth went on, and fairly depoſed her by his Bull, dated *Febr.* 25. 1570. but becauſe the ſtubborn Woman would needs be Queen for all this, Pope (y) *Gregory* the Thirteenth depoſes her again, and having two hopeful Baſtards to provide for, to the one he gives the Kingdom of *England*, to the other that of *Ireland*. Nor was ſhe unqueen'd enough by all this, but (z) *Sixtus Quintus* gives away her Dominions once more to the King of *Spain*: and after all, when nothing of all this would thrive, * *Clement* the Eighth ſends two Breves for failing into *England*, one to the Laity, the other to the Clergy, commanding them not to admit any other but a Catholic, though never ſo near in blood, to the Succeſſion; in plain terms, to exclude the Family of our Sovereign from the Crown. When King *James* was come in notwithſtanding thoſe Breves, the Gun-powder Plot was contrived to throw him out again; and when that had occaſion'd the State for its own Security to require the taking of an Oath of Allegiance, *Paul* V. ſent his Breves with all ſpeed to forbid the taking of it; and for fear thoſe might be forgotten in time, in the year 1626. † *Urban* VIII. ſends again to forbid his *beloved Sons, the Catholics of* England, *to take that pernicious and unlawful Oath of Allegiance*. Yet more, in the late unnatural Rebellion in *Ireland*, the loyal Catholics

x Cambd. *Eliz. An.* 1570. Cherubini *buller. Tom.* 2. *p.* 303.

y Thuan. *l.* 64. Cambd. *Eliz. An.* 1578.

z Cambd. *Eliz. An.* 1588.

* Cambd. *Eliz. An.* 1600.

† *Dat. May.* 30. 1626. Foulis *p.* 725.

tholicks, as now they call themſelves, ſubmitted that unhappy Kingdom to his aforeſaid Holineſs Pope (*a*) *Urban*, to paſs by other offers no leſs treaſonable: and after that, as we are credibly informed, Pope *Innocent* the Tenth beſtowed it as a Favour on his dear Siſter, and much dearer Miſtris *Donna Olympia*. And ſure we have all the reaſon in the world to believe that every thing of this will be done again when the old Gentleman at *Rome* is pleaſed to be angry next, has a mind to gratifie a neighbour Prince, or wants a Portion for a Son, or a Favour for a Miſtris. And as it is, the Papiſts of *England* have but this one excuſe for that mortal ſin of obedience to their Heretic Prince; (*b*) *that they are not ſtrong enough to carry a Rebellion:* And truly 'twere great pity theſe men ſhould be intruſted with more power, who give us ſo many warnings beforehand how they are bound to uſe it.

a *Lord* Ocreys *anſwer to* Peter Welſh *his Letter.*

b Watſon's *quodlibets. p.* 255. *out of* Bannes, Valentia *and others.*

But to all this the Roman Catholics have one ſhort reply, That they are the moſt Loyal Subjects of his Majeſty: and have ſignally approved their duty by their ſervice and fidelity in the laſt War. To this I ſay in ſhort, that as bad as Popery is, I do not think it can eradicate in all its Votaries their natural conſcience; no Plague was ever ſo fatal as to leave no Perſon uninfected, but always ſome have ſcapt 'its fury. The caſe is fully ſtated by King (*c*) *James* of famous memory, *As on one part, many honeſt men, ſeduced with ſome Errors of Popery, may yet remain good and faithful Subjects; ſo on the other part, none of thoſe that truly know and believe the whole grounds and School concluſions of*

c *King* James *his works. p.* 504.

their Doctrines, can ever prove either good Chriſtians, or good Subjects. To ſpeak the plain truth, and what the inſolent boaſts of Papiſts makes neceſſary to be told them, whatever was done then, was no trial at all of Loyalty. The late Rebels found it neceſſary for the countenancing their cauſe to make a loud pretence againſt Popery, and to have the benefit of ſpoiling them: So that the Roman Catholicks did not ſo much give aſſiſtance to the King, as receive Protection from him. When they ſhall have adher'd to their Prince in ſpight of the commands of their holy Father the Pope, and defended their Sovereign and his Rights, when it was not their intereſt to do it, they will have ſomewhat worth the boaſting: As the caſe now ſtands, they had better hold their peace, and remember that the Sons of another Church ſerved their King as faithfully as they, though they talk leſs of it. But ſince they will needs have the World know what good Subjects they have been, let them take this ſhort account from the *Anſwer to the* (d) *Apology for the Papiſts*, Printed *An.* 1667. *In* Ireland *there were whole Armies of Iriſh and Engliſh that fought againſt his Majeſty ſolely upon the account of your Religion. In* England *it is true ſome came in voluntarily to aſſiſt him, but many more of you were hunted into his Garriſons by them that knew you would bring him little help, and much hatred. And of thoſe that fought for him as long as his Fortune ſtood, when that once declined, a great part even of them fell from him. And from that time forward you that were always all deem'd Cava-*

(d) *Pag.* 14.

Cavaliers where were you? In all thoſe weak efforts of gaſping Loyalty what did you? You complied, and flattered, and gave ſugared words to the Rebels then, as you do to the Royaliſts now; You addreſſed your Petitions to the Supreme Authority of this Nation the Parliament of the Commonwealth of England. *You affirmed that you had generally taken, and punctually kept the Engagement. You promiſed, that if you might but enjoy your Religion, you would be the moſt quiet and uſeful Subjects of* England. *You prov'd it in theſe words: The Papiſts of* England *would be bound by their own intereſt, the ſtrongeſt Obligation amongſt wiſe men, to live peaceably and thankfully in the private exerciſe of their Conſcience, and becoming gainers by ſuch compaſſions, they could not ſo reaſonably be diſtruſted as the Prelatic party which were loſers.* If this be not enough to evidence the ſingular loyalty of Papiſts in the late War, they may hear a great deal more of their vertue celebrated from their Petitions and public Writings in my (e)*Lord* Orrery's *anſwers to* Peter Welſh *his Letter.* And becauſe in thoſe Writings they are ſo ready to throw the firſt ſtone againſt the late Regicides, they would do well to clear themſelves from the guilt of that Sacred blood which is charged home upon them by the *Anſwerer* of (f) *Philanax Anglicus*, who has not yet been controuled for that accuſation.

e *Pag* 14, 15, &c.

f *Pag.* 50.

V. To this barbarous inſolence of Excommunicating and Depoſing Kings may ſucceed the uſual conſequent of that, but greater prodigy

of Tyranny, the *putting whole Nations under Interdict*, and depriving them of all the Offices and comforts of Religion, and that generally without any other provocation, than that the Prince has inſiſted on his juſt rights, or the people performed their neceſſary duty. Hiſtory is full of inſtances hereof. Within the compaſs of one Age, I mean the eleventh (*g*) Century, almoſt all the Nations of *Europe* fell under this Diſcipline, *France*, *England*, *Scotland*, *Spain*, and *Germany*; and ſome of them ſeveral times over; and ſo it has gone down in following Ages. The nature of the puniſhment we may learn from (*h*) *Matthew Paris*, who deſcribing the Interdict in the days of King *John*, which laſted amongſt us for ſix years, three months, and fourteen days, ſays, *There ceaſed throughout* England *all Eccleſiaſtical Rites, Abſolution and the Euchariſt to perſons in their laſt Agonies, and the baptizing of Infants only excepted: alſo the bodies of the dead were drag'd out of Cities and Villages, and buried like the Carkaſſes of Dogs in the high-ways and ditches without any prayers or the Sacerdotal Miniſtry.* One would imagine that he who pretends to hold his Empire from the Charter of *paſce oves*, the feeding of Chriſts Sheep would find himſelf concerned no to deſtroy and ſtarve them, or withhold from them their ſpiritual food for almoſt ſeven years together; an unuſual preſcript for abſtinence in order unto health. But we may not wonder at all this; for (*i*) *paſce oves* with a Roman Comment means all Coertion and Dominion; and they who take

g Baron *cent. undecim.*

h An. 1208.

i Plarina *in vita Greg* VII.

take away the Scriptures and half the Communion from the Layty are not to be controul'd, if they also withhold the other offices of piety.

VI. A farther consideration may be *the Laws of the Land*, which in case of Popery must be content to truckle under the Canon Law, and occasional Bulls of his Holiness, or Legantine Commissions: The proceedings of the Courts in *Westminster* veiling to Prohibitions and Appeals to *Rome*, against which a *Premunire* will be a weak fence in Bar to the plenitude of the Apostolic Power; and to murmur or dispute any thing will be especially to new Converts, interpreted Heresie, a word of so sharp an importance, as not to need a Comment. There is a Tradition that heretofore the Gentlemen of the long Robe were in that mean estate as to ply at *Westminster* Hall Gate as now Watermen do at the Stairs for a Fare, let the Practicioners in that noble Profession consider whether some such thing would not in earnest be the consequent of Popery. And the rest of the People of *England* would do well to think whether they are fitted for a Journey to *Rome*, as often as they shall be called thither: I do not mean the divertisement of Travel, or devotion of Pilgrimage, but the compulsion of Citations from that Court, where the attendance and expence is not likely to be less than formerly it was, when it occasioned the groans and sad complaints of our Fore-fathers; which though they have escaped, our experimental

mental knowledge ſufficiently appear in all our (*k*) Hiſtories. Or ſhould the Engliſh Law have ſome quarter given it, and be allowed a little Chamber practiſe, this muſt be only in reference to the Layty. All (*l*) Eccleſiaſtics are under a more perfect diſpenſation, and only accountable to the Apoſtolic See either for their actions or concerns, the benefits of which though the Secular Prieſts ſhare in ſome proportion, the Regulars much more liberally enjoy, being owned by the Pope (*m*) *as his Souldiers* and Pretorian bands, liſted under the Generals of their ſeveral Orders, maintained indeed at the coſt of the Countries where they live, but for the ſervice of their Sovereign abroad, to whom they owe an entire and blind obedience: And, that they may give no Hoſtages to the State where they reſide, are forbid to marry. So that if Popery ſhould prevail, we muſt, beſides all charges neceſſary to ſecure our ſelves from foreign enemies both by Land and Sea, conſtantly maintain a vaſt Army of poſſibly an hundred thouſand men, for ſuch were the old numbers, to aſſure our ſlavery to the Roman Yoke. Nor are theſe Priviledges of the Church only perſonal, the places themſelves which theſe religious men poſſeſs are hallowed into Sanctuaries, and give protection unto any criminal that treads within their threſholds, the moſt horrid Murther or barbarous Villany is to have the Benefit of the Clergy, and if the Malefactor have but time to ſtep into a Cloyſter, he fears no farther proſecution.

k R. Hoved. *in* Hen. II. Mat. Paris *ib.*

l Council. Trid, Seſſ. 25.

m Hiſt. Concil. Trident. *l* 2.

VII. But

VII. But beſides the inconvenience of ſubmitting to a foreign Law, that certain mark of ſlavery, and the intolerable burthens that attend its execution, it will be of moment to adviſe how well our *Property* and intereſt in our eſtates will ſtand ſecur'd; And though when Princes are upon their good behaviour, to be diſſeiz'd of their dominions, whenever they offend his Holineſs of *Rome*, the Peſant or the Gentleman have no great reaſon to expect indemnity: yet ſhould the Farm or Manor-houſe be too low a mark for the Roman Thunderer to level at, 'tis not to be imagined the Lord Abbots and the Lands of all Religious houſes will be paſt by as trifles. The Church is ever a Minor, and cannot be preſcribed againſt by time, or barr'd in her claims, and our holy Father out of his Paternal care will find himſelf concern'd to vindicate the Orphan committed to his truſt. Some perchance who enjoy thoſe Lands think they need not apprehend any thing, becauſe they hold under Acts of Parliament: But they who imagine this, ſhould conſider, that the ſame ſtrength that can repeal thoſe Laws that eſtabliſh Proteſtancy, may alſo do as much for thoſe which ſuppreſs Religious houſes: and no body can tell what the force and ſwing of a violent turn, eſpecially in *England*, may produce, where we ſeldom proceed with coldneſs or reſerve. Acts of reſumption are not things unheard of in ours, or in forrein ſtories. Nor is the conſent of the Pope in Queen (*n*) *Maries* days a better ſecurity; for in caſe of a change

(*n*) 1 *and* 2 *of* Phil. & Mary.

of

of Religion all thoſe grants will be interpreted a bare permiſſion, and that conditional in order to the great end of reclaiming an heretical Kingdom, which not being then accepted of, and finally ſubmitted to, will not be thought obligatory when Papiſts by their own skill or intereſt have gotten the power into their hands. King *Charles* the Firſt yielded at the *Iſle* of (o) *Wight* that the Church Lands ſhould be leaſed out for 99 years, in order to a preſent peace and ſettlement of all things, through the interpoſition of a powerful and violent Faction it was not then accepted of: Does any man think the Obligation of leaſing for 99 years remains now? Let our Lay-Abbots apply this to their caſe, and then judge whether they upon a revolution will be more ſecure of their Poſſeſſions than the late Purchaſers were; or whether thoſe Purchaſers were not as confident of tranſmitting their Acquiſitions to their poſterity as any poſſeſſor of Church Lands now is or has been. The King of *France*, not long ſince has redeemed back to the Crown thoſe demeſnes which belong'd to it, paying back ſuch ſumms as were really laid out by the Purchaſers; and allowing the mean profits as intereſt for the money ſo laid out: Which method of procedure has been defended by very conſiderable Arguments to be juſt and equitable. If the money expended on the Church penniworths at the diſſolution of Religious houſes were now refounded, and the advantage of above 100 years profit already received were thrown in to the bargain, though the

(o) *Treaty at the Iſle of Wight.*

the preſent Proprietaries would have an ill exchange, yet there would be ſo much plauſibleneſs in the grounds of it, as in the zeal and heat of a turn would not be eaſily controul'd, eſpecially if it be farther preſt, that the firſt claim from the Acts of Parliament ſuppreſſing Church Lands appear to be not full and peremptory; the Lands of the firſt ſuppreſſion in the 27. year of *Henry* 8. not ſeeming to intend an alienation to common and ſecular uſes, but to have been veſted in the King in truſt, that the revenues might be employed (*p*) *to the pleaſure of Almighty God, and to the honour and profit of this Realm*, As to the ſecond in 31 year of *Henry* 8. The Act ſuppoſes, and is built upon the alienations legally made by the reſpective Religious Houſes and Corporations, who are ſaid (*q*) *of their own voluntary minds, good wills and aſſents, without conſtraint, coaction, or compulſion of any manner of perſon or perſons, by the due order and courſe of the common Laws of this Realm of* England, *and by their ſufficient Writings, of Record under their Covent and common Seals*, &c. Now to the verifying of theſe particulars a great many doubtful circumſtances and nice points of Law are eaſily drawn in as requiſite, the ſuggeſting whereof in the forementioned caſes however ſlight and frivolous they may be, no body can tell what force they will have when dilated on by a Roman Catholic Advocate, and interpreted by an infallible Legiſlator. That all this is not an idle dream, ſuggeſted to make Popery odious, will be manifeſt to any one who will take pains to read what

p *Cap.* 28.

q *Cap.* 13.

a French Marqueſs of that Religion has lately written on this very ſubject, who having repreſented us as a (r) *People without Friends, without Faith, without Religion, without Probity, without any juſtice, miſtruſtful, inconſtant to the utmoſt extremity, cruel, impatient, gurmandizers, proud, audacious, covetous, fit only for handy-ſtrokes and ready execution; but incapable of managing a War, with diſcretion.* After this friendly character he proceeds to ſhew by what wayes and methods we are to be deſtroyed, which are firſt, *to put us to the expences of a War, and by raiſing of forces create a jealouſie between the King and his People.* Then, *to amuſe us with fear of invaſion.* Thirdly, *to ſtir up the ſeveral Parties among us, and to favour one Sect againſt another, eſpecially the Catholicks, promiſing ſecretly to the Benedictines as from the King of* England, *which they will eaſily believe, that they ſhall be reſtored to all that they formerly poſſeſt, according to the Monaſticon lately printed there: whereupon,* ſayes this worthy Author, *the Monks will move heaven and earth, and the Catholics will declare themſelves.* It will not be material to tranſcribe the whole deſign laid down for our deſtruction by this bold Writer, which with all other Machinations, the providence of God, and the prudence of his Sacred Majeſty will wee hope fruſtrate. This is enough to ſhew that there are perſons in the world, who can yet nouriſh hopes of deſtroying the Nation, and repoſſeſſing the Lands of the Church, and in printed books make a publick profeſſion of them.

r *Traitte de la politique de France. c.* 14. *p.* 283.

But

But if one general Act of Reſumption ſhould not diſſeize at one ſtroke all the Lay-Poſſeſſors of Church-Lands, 'tis plain that in caſe of Popery, by retail they will be all drawn in, for what Papiſt in his laſt Agonies will obtain Abſolution without ſatisfaction firſt made to Holy Church, for the Goods ſacrilegiouſly detained? Or how will he eſcape the lying in Purgatory at leaſt, and frying there for ſeveral thouſands of years, who inſtead of having benefit from the Indulgences of the Church, is ſolemnly (ſ) curſed and anathematized with the worſt of Heretics in the *Bulla Cœnæ*, as alſo the Declaration of the Council of *Trent*, upon the ſcore of being Robbers of the Church,? 'Tis not to be hoped they ſhould have any benefit from the ſpiritual Treaſure of the Church, who, have enriſhed themſelves with that real and material Treaſure belonging to her, which is the only price that buyes the other. Indeed, they who, without the plea of a precedent right, in few centuries gain'd to themſelves a fifth part of the whole Kingdom, will not doubt in a much ſhorter time, having the fore-mentioned pretences to recover it again, even the *ſix hundred forty five Abbies*, whereof twenty ſeven had their Abbots, Peers of *England*: *The ninety Colleges, two thouſand three hundred ſeventy four Chantries and free Chapels, and one hundred and ten Hoſpitals*, (t) which (beſides the leſſer Diſſolutions of Templars, Hoſpitalers, Friers Alien, and others that preceded) fell together under the hands of King *Henry* VIII.

ſ *Concil. Trid. Seſs.* 22 *bulla cœnæ. in bullario* Cherubin. *paſſim.*

t Hebert *hiſt. of* Hen. 8. Speed, &c.

VIII. It would be farther weigh'd in reference to the Wealth and flouriſhing of the Kingdom, and what is neceſſarily required thereto, *the Preſervation of Trade*, and the value of Lands and Rents; that the more Popery growes, the more will Idleneſs increaſe, the more Abbey-Lubbers, that is, perſons exempted from contributing in any kind to the uſes of a State either in War or Peace, and yet maintain'd as drones on others ſweat and labours. The more it increaſes, the more will Celibate or ſingle life prevail; the more Daughters will be ſent to Nunneries abroad, till they can be fix'd at home, the more men will turn Prieſts and Friers, and ſo leſs people in the Nation which already has too few. And that the numbers in thoſe Societies may be ſure to be full, it is a known and cuſtomary practice to entice and ſpirit away Children from their Parents into their Covents, from whence they cannot be withdrawn without Sacriledge. Of this abuſe complaint was made long ago in behalf of the Engliſh Nation, to the Pope by (*u*) *Rich. Fitz-Ralph*, called *Armachanus*, *Anno* 1360, though without redreſs. *Lay-men*, ſays he, *refrain from ſending their Sons to the Univerſities fearing to have them taken away from them, chuſing rather to keep their Sons at home, and breed them to Husbandry, than to loſe them by ſending them to the Schools: In my time there were thirty thouſand Students in* Oxford, *and now there are not ſix thouſand, and the great cauſe of this decreaſe in numbers is the aforeſaid circum-*

(*u*) *Sermon preached before the Pope and Cardinals at* Avenion.

cumventing of Youth. To this Accusation (x) *William Widford*, a begging Frier, makes answer in his Apology for his Order, by undertaking to prove, *That it is very lawful to entice Children into their Covents without their Parents consent.* Since the Reformation, what Arts have been used to People the Seminaries abroad, is a thing too notorious to need an account, if any desire satisfaction therein he may have it from Mr. *Wadworth's English Spanish Pilgrim.* As by this engaging of the Youth in Monasteries and Nunneries there will be many more idle hands, so by the more Holy-days which will be kept there will be the less work done; consequently what is done will be so much the dearer, an ill expedient for promoting of Trade, for four dayes work must perhaps maintain a man and his Family seven. The more Popery encreases, the less Flesh will be eaten, a third part of the year being one way or other Fasting days, besides particular Penances, as good an expedient for Rents, as the former was for Trade. To salve this, I expect the Papists should tell us, That great numbers of Forreiners of that Religion will come and live among us, and supply by their numbers the other inconveniences: but the English Artificers and Merchants are already sensible of the mischiefs which those interloping Strangers which are here already do among us, and desire no new Colonies: Besides, 'tis obvious to any common understanding, that if the admission of Popery bring in Forreiners, the dis-

x *In defensorio*

diſcouragement of Proteſtancy will in greater and more diſadvantageous proportions drive out Natives: and though it be not certain who will gain by the change; 'tis manifeſt that the true Engliſh Intereſt will be a loſer by it.

IX. But to proceed, *Popery will wring out of private perſons a vaſt expence* in Maſſes, Dirges, Mortuaries, Penances, Commutations, Pilgrimages, Indulgences, Tents, Firſt Fruits, Appeals, Inveſtitures, Palls, Peter-pence, Proviſions, Exemptions, Collations, Devolutions, Revocations, Unions, Commendams, Tolerations, Pardons, Jubilees, &c. paid to Prieſts, the Pope and his Officers; which upon computation amounted to above three times the Kings Revenue, a great part thereof carried out of the Kingdom in a time when the Indies had not filled it with Gold and Silver. The tyranny was ſo intolerable, that the whole Nation proteſted againſt it in their Letter to the Council of (y) *Lyons*, *Anno* 1245. wherein among others things they declare, That *the Italians received hence yearly above ſixty thouſand Marks, beſides all other payments to the See of* Rome, *and carried out of the kingdom a greater revnue than the King had, who was Tutor to the Church and was to ſupport the charge of the State.* Which complaint yet had no other anſwer than delays, and a ſevere example to terrifie them immediately made upon the Emperour *Frederick* the Second, againſt whom his Holineſs *Innocent* the Fourth then Pope, to uſe the words of the Acts of the Council

Mat Paris Hiſt. Anno 1252.

y *Tom. concil.* 28. *p.* 460.

Council, (z) *Pronounced and thundred out the Sentence of Excommunication, not without the horrour and amazement of all hearers and by-ſtanders,* Only the Annats or Firſt Fruits of Biſhopricks as they were computed in * Parliament, *Anno* 1532. in a few years came to *an hundred ſixty thouſand pound ſterling*; it would be endleſs to audit the whole Account. *As England* was by the Popes ſtiled an † *inexhauſtible pit*, ſo was there no bounds ſet to the induſtry of them who attempted to drain it. After a ſad complaint of the Rapine, Avarice, and Tyranny of the Pope and his Officers among us, (a) *Matthew Paris* breaks out in theſe words, *we might there ſee heart breaking grief, the cheeks of pious perſons drown'd in tears, the doleful moan that they made, and the ſighs which they multiplied, ſaying with bleeding groans, It were better for us to die, than behold the calamity of our Country and pious People of it. woe to* England, *who heretofore was Princeſs of Provinces, and Ruler of Nations, the mirrour of Excellence, and pattern of Piety, is now become Tributary, vile perſons have trampled upon her, and ſhe is a prey to the ignoble: But our manifold ſins have procured theſe iudgments from God, who in his anger for the iniquity of his People has made a Hypocrite and Tyrant to rule over them.* If Almighty God ſhould for the like Provocations put us again under the ſame Egyptian Taſkmaſters, we need not doubt of the ſelf-ſame uſage. But now, for all this expence, 'tis pleaſant to examine what is to come back to us in exchange;

z Pag. 462.

* Herb. *Hiſt. King* Hen. 8. *p.* 330.

† Mat. Paris *Anno* 1246.

a *Anno* 1237.

change; even Parchments full of Benedictions and Indulgences, ſtore of leaden Seals, Beads, and Tickets; Medals, *Agnus-Dei's*, Roſaries, hallowed Grains, and Wax-candles, ſuch Traffique that an Indian would ſcarce barter for; ſuch pitiful Gauds that would hardly bribe a child of a year old; and yet this is the goodly price they offer for all the wealth of a whole Nation.

X. After this Tyranny over our Eſtates in the particulars reherſed, there is a very remarkable one behind which will well deſerve to be conſidered: It is (*b*) *Auricular Confeſſion*; where not to mention its ill aſpect upon Goverment, as being made an Engine of State, and Picklock of the Cabinets of Princes, ſealing up all things from the notice of the Magiſtrate; but making liberal diſcoveries againſt him; hereby not only the Eſtate, but Soul and Conſcience of every private man are ſubjected to the Avarice and Rapine, and withal the Humour and Caprice, the inſolence and Pride, nay, Luſt and Villany of a debauched Confeſſor; Every mortal ſin upon pain of Damnation muſt be confeſſed, and when the Penitent after great anxieties has freed himſelf from this diſquiet, he muſt ſubmit to the Penance, however rigorous, or chargeable, or fooliſh, which the Prieſt enjoyns, he and his Family are entirely in the power of this Maſter of their ſecrets.

b *Concil Trid. Seſs.* 14.

And if this Awe and Empire, however grievous, were the whole Inconvenience 'twere ſome

ſomething tolerable, it being to be hoped, that ſo ſevere a Remedy would affright from Guilt; but the very contrary happens: the Prieſt takes often benefit of the Sin which he abſolves from, and having the advantage of theſe two Points, that the perſon whoſe Confeſſion he has taken has loſt Modeſty, and that he can abſolve from the Crime, it will be eaſie to perſuade the Repetition of that Sin, which his breath can eaſily blow away and render none. I ſhall not here mention on the other part the perfunctory Penances, which ſeem only impoſed to invite to ſin again, and thoſe authorized by a moſt authentic pattern, that of the Popes themſelves, for what Markets may we not expect from a poor Prieſt, when his Holineſs in his (c) *Tax of the Apoſtolic Chancery* has valued the moſt horrid crimes at ſo eaſie rates as a few Groſſes, or a *Julio*, and eighteen pence or half a crown compounds for the fouleſt moſt abominable Guilt. Nay, when a Viſit to a priviledg'd Shrine or Altar, and the bare recital of a ſhort Prayer purchaſes pardon for 100, 500, 546, 6646 dayes: Nay, for 7500, 10000, 1000000 years according to the grants of ſeveral Popes to be ſeen for our great comfort and edification in the (d) *Horæ B. Virginis*. So that the ſtory of that plump Confeſſor, who for ſix Acts of Adultery is ſaid to have enjoyn'd the repetition of ſix Penitential Pſalms, and when 'twas told him that there were ſeven of them,

c *Taxa cancel. Apoſt.*

d *Horæ B. Vir.* p. 73, 84, 76: 40, 73, 79, 72. 56, 80, &c.

adviſed the Votary to commit Adultery once more, and repeat the whole number, may ſeem a very ſevere act of Diſcipline, and (beſides a full atonement for paſt ſins) ſupererogation for future ones.

So that Vice being brought to this eaſie rate, beſides all other miſ-adventures, unleſs we will ſtand for the honour of being Cuckolds, and have our Poſterity ſhare the Title which is proverbial in Popiſh Countries, to be *fils de Preſtre*; it will concern us to look about us, while 'tis time, and prevent theſe vile diſhonours which are preparing for us. If it ſhall be ſaid, that 'tis not imaginable men ſhould pervert ſo ſacred an action, as the receiving of Confeſſions to thoſe purpoſes of villany that are ſuggeſted. I anſwer firſt, That we may without breach of Charity ſuppoſe that thing poſſibly to be done, which is notoriouſly known to have been done: as alſo, that the horror of the crime is competently allayed by their Doctrine, who think only Marriage, and not (*e*) Fornication inconſiſtent with the dignity of a Clergy-man. And therefore the Nephews of great Clergy-men and Popes have in all Ages been owned and preferred, and moreover (*f*) fornication has been allowed to Prieſts and Friers in in compenſation for their reſtraint from marriage, three or four Whores as part of their ſpiritual preferment. I ſay, all this being put together, there will be little hopes to preſerve honour in Families, where ſo

e Sleid. *comm. l.* 4.

f Corn. Agrip. *c. de lenocin.*

ſo many circumſtances concur together to betray it.

XI. After all this there ſtill remains a farther reaſon why we ſhould reſiſt the growth of Popery, even the moſt preſſing that can be urged, *Self-preſervation*, to avoid Impriſonment and Inquiſition, Fire and Fagot, Maſſacres, Racks and Gibbets, the known Methods by which the Romaniſts ſupport their Cauſe, and propagate their Faith. Should that Sect prevail, the Nonconformiſt ſhall no longer complain of a *Bartholomew day*; the *Pariſian Veſpers*, which bore that date, will be reſumed again, and ſilence all complaints of them or us: and as his Holineſs thought fit to celebrate that barbarous villany, calling together, as (g) *Thuanus* tells us, his Cardinals ſolemnly *to give thanks to Almighty God for ſo great a bleſſing conferred upon the Roman See, and the Chriſtian World*; nay, a *jubilee* was to be proclaimed through the Chriſtian World, whereof the cauſe was expreſſed to *give thanks to god for deſtroying in* France *the enemies of the Truth and of the Church*; There may be found on this ſide the Sea, men who will imitate the Princes of the holy League, who upon ſuch encouragements from the See of *Rome*, and for the greater glory of God, will be ready to conſecrate their hands in a Maſſacre here with us. It is vulgarly known what was done to the poor *Albigenſes* and *Waldenſes*: How many hundred thouſand of

(g) Thuan *hiſt.* l. 53.

lives the planting of the Roman Goſpel in the *Indies* coſt: What cruelties were practiſed in the *Low-Countires* by the Duke *d'Alva*, what bloud in this Iſland in the days of Queen *Mary*, what deſigned to be ſhed in the *Powder Treaſon*, and that by the privity and direction of the Pope himſelf as (*h*) *Delrio* informs us in ſpight of all the palliations that are now ſuggeſted: who withal adds, that his Holineſs *Clement* the VIII by his Bull a little before that time, gave order that *no Prieſt ſhould diſcover any thing that came to his knowledg in confeſſion to the benefit of the Secular Government*: It ſeeming ſafer to theſe good men to break all the Obligations of Duty and Allegeance, though bound by Oaths, than violate the Seal of Confeſſion, or put a ſtop to that meritorious work, at one moment to deſtroy their Sovereign with all his Royal Family, his whole Nobility and Senate, and ſubvert the Government of their Native Country. But we need not ſeek for inſtances without our own memories, the carriage of the (*i*) *Iriſh Rebellion*, where the Papiſts in a few moneths *cut the throats of about two hundred thouſand innocent Proteſtants of all Sexes and Ages*, cannot be yet forgotten. Which Act was ſo meritorious as to deſerve from his Holineſs a moſt plenary Indulgence for all that were concerned in it, (*k*) *even abſolution from Excommunication, Suſpenſion, and all other Eccleſiaſtical Sentences and Cenſures by whomſoever, or for what cauſe ſoever pronounced or inflicted upon them, as alſo from all ſins, treſpaſſes, tranſgreſſions,*

h *Diſq. magic. l.6.c.1. Sect.3.*

i *Lord* Orrery *p.29.*

k *Pag 61.*

ſions, crimes and delinquences, how hanious and attrocious ſoever they be, &c.

Nor let any man be ſo fond to hope for better terms, or Liberty of Conſcience, if Popery ſhould now prevail. Let us look into the world, and we ſhall ſee on all hands, that nothing is any where ſuffered to grow either under or near that Sect. Where Proteſtantiſm has been ſo ſtrongly fix'd as not to be batter'd down at once, it has by degrees been perpetually undermin'd: witneſs the Proceedings againſt them in *Poland* and *Hungary* and ſeveral parts of *Germany*, the late Perſecutions in the Vallies of *Piedmont*, and the methods uſed in *France* to demoliſh their Temples, and diſable them for their Employments, and almoſt exclude them from common Trades. I need not enquire what is now done in *Utrecht* and other acquiſitions of the *French* upon the *Hollander*; this we are ſure of; Whatſoever Articles are, or can be made of favour and compliance, 'tis ſomewhat more than a probable (*l*) Doctrine, *That Faith is not to be kept with Heretics.* The Jeſuited Romaniſt is at large by Equivocotions to ſay any thing, and by directing of Intention to do any thing: they can with very good conſcience diſſemble their own, and pretend to the Proteſtant Profeſſion, come to the devotions of Heathen Idolaters, and that from expreſs Licence from his Holineſs Pope *Clement* the Eight upon account of which, *we may*, ſays (*m*) *Tho. a Jeſu,*

l *Concil Conſt. Myſt. Jeſuitiſm*

m *De converſ. infid p.* 854.

Jesu, be present without any scruple at the Rites and divine Offices of Infidels, Heretics and Schismatics. Nay *Peter* (*n*) *Maffeius* makes it his boast, that *Ignatius Loyola imitated the Devil in all his tricks, cheats and cunning*, to convert souls: and how his followers have transcrib'd that Pattern the world does know.

(*n*) *In vit. Ignati Loyol.*

Yet farther, they, some of them at least, can set up a new Gospel, where their is not one word of the Cross of Christ; can worship Heathen Idols with that pitiful reserve of having in their Sleeve a Crucifix, to which they privately direct their Adoration: All which as they are notorious for, being complained of to the (*o*) Pope, so are they uncontroul'd for ought appears and permitted by him. Indeed what conversation can there be with these men who are under no obligations of Society, no Character of notice or Distinction; who at the same time are Priests and Hectors, Casuists and Artificers, Presbyterians, Anabaptists, Quakers, Theists, Atheists, and amidst all this very good Catholics. Let any honest sober man judge what kind of Religion this is, in it self, and how fit to be encourag'd and submitted to.

(*o*) *Palafox Bp. of* Angelopolis *in his Letter to Pope* Inoc. X.

XII. To close up all that has been said; from uncontroulable Testimonies and Proofs, we have seen the influence which Popery has either heretofore or may hereafter have amongst us in all the great concerns of our Religion,

Religion, our Prince, our Laws, our Property, our Country, our Families and Lives, and found it evidently destructive unto all: the inference from whence can be no other, but that if we have any love for our Religion, any abhorrence of the grosſeſt Superſtition, Error or Idolatry; any regard for the ſafety of His Majeſty, any care of our Laws or our Eſtates, anv concernment for the Strength, the Wealth or Numbers of our Nation; any deſire to hold the Freedom of our Conſcience, the Virtue and the Honour of our Families; and laſtly, any care of Self-Preſervation, to eſcape Maſſacres, and the utmoſt rage of perſecution; it will behoove us to beware of the prevailing of that ſect, in whoſe Succeſſes we have reaſon to expect to forfeit all theſe Intereſts, periſh our ſelves, and bequeath Idolatry and Beggery and Servitude to our Poſterity.

FINIS.